

The Christian Herald.

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Miscellany.

BIOGRAPHY OF JACOB DE MISA.

Translated for the Christian Herald.

FROM THE "ARCHIVES DU CHRISTIANISME."

JACOB DE MISA, also known by the name of Jacobel, or Jacobus of Streziebro, a minister of the church of St. Michael, at Prague, celebrated in his country for his erudition, his eloquence, and the purity of his manners, was a zealous disciple of John Huss and Jerome. When they departed from Prague to go to Constance, Jacob was not in the least discouraged; he continued to administer both elements of the communion to the laity, and sustained on this subject two theses in the University of Prague.* He openly preached this doctrine, and many of his colleagues imitated his example, in the chapel of St. Michael. Dismissed from this parish by the clergy, the inhabitants of Prague received him in that of St. Martin, where his opinions were welcomed with transport by the people, the magistrates, the university, and finally by the whole city. In the mean time the catholic clergy were extremely agitated. They cited Jacob to appear before them; but nothing could intimidate him; neither the numerous writings calculated to outrage his doctrine and his character, nor the severe aspect of his judges.

The clergy of Prague, not being able to offer any obstacle to this torrent, sent Jacob before the council of Constance, and the 4th day of May, 1415, his doctrines were condemned by six decrees of excommunication.† Jacob was not cast down; he defended his opinions in many writings, in which he did not hesitate to qualify the Pope as Antichrist. These writings were likewise condemned by the council. Scarcely was the news of the death of John Huss, and Jerome of Prague, received in Bohemia, and of the decree of the council, ordaining that the cup should be removed from the laity, than immediately the Jacobites united with the Taborites to defend the communion under the two species of bread and wine. It was then that the famous general Ziska was placed at the head of the army of the Hussites, who had taken arms for the liberty of

* At the time in which such glorious attempts were made in reforming the errors of the catholic church, and even at the present day, the catholic clergy, in the administration of the Lord's supper, gave to the people only the symbol of Christ's body, reserving to themselves exclusively, that of his blood. And it is to this that Jacob de Misa had reference, when he administered both species, that is, not only the emblem of the body but of the blood.

† This has reference to the foregoing note.—Jacob having given the laity the two elements, his doctrine was condemned, and the cup (the blood) was forbidden to the laity.

conscience: and, in the midst of all these difficulties, that Jacob de Misa, who had not hesitated to defend his anti-papal doctrines, even on the side of the still smoking pile that had consumed John Huss, died peaceably in Prague, the 9th of August, 1429.

HAVE PRIVATE CHRISTIANS A WORK TO DO?

To the Editor of the Christian Herald.

SIR—At a time when revivals of religion have become more numerous than at any former period, it becomes a duty for *private christians* to inquire with solicitude and with seriousness, whether the Lord Jesus Christ has any thing for *them* to do to promote his cause among men. This inquiry has been made during the last eighteen months by many christians, particularly in the neighbouring states of Connecticut and Vermont; and I do rejoice, that so many have seen the path of duty to be straight and plain before them.

When a christian gives himself up to God in the covenant of faith, does he offer himself entirely to his Lord and Creator, or does he keep back a part? Ask any child of God, and he will readily answer, that he makes a total surrender of himself, his time, his talents, and his services; whatever he is, or has. If this surrender is made with sincerity; if the heart has any thing to do with it, how can one doubt arise in the mind of any honest man, whether a christian is bound to labour with all his might, and to pray fervently that the kingdom of God may come, and his will be done on earth, as it is done in heaven? If this surrender has not been made with sincerity, why has he suffered Satan to deceive him? why has he lied unto the Holy Ghost? Is he in any better condition than Ananias and Sapphira? They pretended to give up their property to God, but kept back a part. If there are any persons in this situation, I would say to them, how long halt ye between two opinions? If the Lord be God, worship him: but if the world be your God, do not pretend to be a disciple of the Lord. Ye cannot serve God and mammon.

It is often objected that private christians are ignorant, and incapable of doing any thing useful in the conference room, or in the smaller circle. What! are private christians ignorant of the way to heaven; ignorant of the will of God as exhibited in the Scriptures? If so, it is high time for them to read their Bibles, and to learn. Can it be that a revelation of the divine will to mankind, which is so plain that the wayfaring man, though a fool, need not err therein, is yet so intricate and confused that a christian cannot understand it? Can it be that this heavenly light has illuminated his heart, and yet has left so faint a light that he cannot distinguish by it the essential doctrines of the gospel? Suppose he is in some measure ignorant; he should remember, that he will not be called to an account for the manner in which he has exercised the abilities which he has not, but those which he has. Let him then no longer wrap this talent in a napkin, and bury it in the earth.

But ministers must do every thing in promoting and conducting revivals of religion, and the brethren of the christian church may slumber at their posts! Do not ministers dwell in tabernacles of clay like their brethren; and are they not subject to all the frailties and infirmities of human nature? They are liable to become cold and formal, and some-

times fall asleep on the watch tower. Can a minister visit and converse with all those who are awakened and alarmed in a time of revival? Can he, unassisted, gather in the harvest? Experience proves that he cannot. Where then shall we look for assistance; where for those who may be co-workers with the Holy Spirit in this benevolent employment? Shall we look to the world, and request sinners to step forward, and labour and pray for the building up of Zion—or to the church of Christ? There we find friends to the Redeemer; and there we may hope to find those who feel a lively interest in the prosperity of his cause. If brethren will labour in this great work, they strengthen the hands of ministers; and when their prayers are answered, the hearts of ministers will be encouraged.

It is further said by brethren of the christian church, we feel diffident of our own powers, and modest as to the character of our performances, and wish to be excused from taking any part either in prayer meetings or conferences. This excuse has more of plausibility than of soundness in it. If I may judge by my own experience, it originates in pride. The fear really is, not that we shall dishonour our Master, or injure his cause, but that we shall not gain reputation by our performances; that some brother who is inferior to us in education or influence, will succeed better, and take a more elevated stand in the church than ourselves. If there is really some diffidence existing, let us make our first attempts in small circles, before we adventure to speak in public, and habit will soon give us confidence. If there is a spark of the heavenly flame to be found in our hearts, is it not reasonable to suppose that it will impel us to make the experiment, and in this way try to do good to those around us.

It is said, likewise, this is peculiarly the work of the Holy Spirit, and therefore the feeble exertions of christians will effect nothing. I acknowledge as fully as any person that no descendant of Adam was ever regenerated without the especial agency of the Holy Spirit; and yet fully believe, that God uniformly works by the instrumentality of means;—that this is his chosen way. It is unquestionably true, that Paul may plant and Apollos may water, but that God only gives the increase. And I trust it is as true, that unless Paul does plant and Apollos does water, we have no reason to suppose that God will give the increase. If any one is at a loss on this subject, I would ask him, what is the reason that in many parts of this state, and generally throughout New-England, so large a proportion of the inhabitants are pious, excellent people, while in South America the proportion is so small? There can be but one answer; here, Providence has given the means of grace in the most abundant manner; there, they are found in a degree which is small and miserably deficient.

Again, it is urged that there are some excellent ministers who have doubts on their minds whether it is, on the whole, best for brethren to hold conferences and prayer meetings. In reply to this objection it may be said, that there are likewise excellent ministers, who have doubts whether there is any *reality* in revivals of religion. And shall we, who have had demonstration on this subject in our own houses and churches, disbelieve the evidence of our own experience for many years, because, forsooth, some excellent minister has not so much “faith as a grain of mustard seed?” When we are called to give an account of our steward-

ship at the final day, will this excuse weigh as much as a feather? Will it then be any extenuation of the guilt of neglecting our duty, that our minister had some doubts what our duty was? This reason appears much more as if it came from the Roman catholic church than from the protestant. I have never seen any place in the Bible which convinced me that christians were to pin their faith on the sleeve of their minister. The only directions which I can find relative to this subject are like the following: "To the law and to the testimony." "Search the Scriptures, for they are they which testify of me." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Suppose a minister holds some heresy, are the brethren and sisters of his church to become heretics likewise? Some ministers are cold and asleep, while their churches are animated and active. What is to be done in this case? There can be but one answer; the church must go forward and do *their* duty, whether the minister does *his* or neglects it. To their own Master they stand or fall. But a church should do still more; if their minister sleeps they should awake him; they should push him onward in the path of duty, until he becomes animated and laborious in the service of his Lord and Master.

I rejoice that there are not many ministers in this state, or in the land settled by the pilgrims, these lands of revivals, who have any doubts concerning this subject. I do not know one; I do not believe there is one, who has had a revival of religion in his own parish, and where the brethren of the church have been active, that has a single doubt as to the utility of their labours and prayers.

Let me ask, what would be the consequences if the churches throughout this state, and New-England, would labour with earnestness, and pray with faith for an outpouring of the Holy Spirit on our beloved country, with one heart and with one mind? What would be the consequences? When we remember "that our heavenly Father is more ready to give his Holy Spirit to them that ask him, than parents are to give good gifts to their children." The consequences would be these; one general revival of religion would soon extend over these sections of our country; the cloud would be borne beyond our frontiers; it would enlarge and expand until the divine blessing should flow down in the regions of the south and the west; until this whole land, now waste and desert, should become as the garden of God.

N. H.

Banks of the Hudson, Oct. 1821.

THE TWINS.

For the Christian Herald.

THOSE who are daily fed with plenty from the table of a tender parent, know but little of the pangs of those who, languishing with hunger, desire even the "crumbs from the table." Could all who enjoy the privileges of the gospel, and who are now inactive in the cause of benevolence, for a short time exchange places with thousands in our country, it would seem as if compassion alone would compel them to stretch forth the hand of charity, and give the bread of life to the hungry

and the perishing. The number of those in our large cities, and in our new settlements, is so great, that unless all the energies of christian sympathy are soon exerted, a vast majority of the present generation must go down to the grave without hope—without consolation. Though the most piercing cries for the waters of life come to us from every quarter, yet, unless we have *seen* these wants, it is difficult to feel.

A few years since a young man and his wife arrived at the town of M——, as permanent residents. They were young, lately married, and their prospects for futurity were bright and cheering. They purchased a farm in M——, which was then a new country, and had happily spent two or three years in this situation, when the young man, by a mysterious Providence, was called from this world. With his surviving widow he left two lovely twin infants to deplore a loss which time could never retrieve.

The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region who could direct her to the great source of comfort; nor was there a pious friend who could guide her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of Heaven, found that consolation which a selfish world can neither bestow nor taste. She mourned, indeed, a husband who was no more, but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved, that while she lived they should never need a mother's care. As they grew up she endeavoured to teach them the first principles of religion; but they received only her instructions. One week after another rolled away—one Sabbath after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed by the sound of the "church going bell"—the solitary place had never been gladdened by the footsteps of him, who could proclaim "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand, and leading them up to the courts of God. In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from her lips. Alas! no missionary came to instruct—to cheer—and to gladden the bosom of her, who for years had never heard the whispers of love from the servants of her Saviour.

When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened upon their tender parent, and she was soon encircled in the cold arms of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to Him who is a "Father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbour who was present, "it is hard for a mother to leave two such helpless babes, without friends, and without any one to protect them; but I leave them in the hands of God, and I *do* believe he will protect them; and my last prayer shall be for my poor, poor destitute orphans!"

After the death of their mother, the little boys were received into the house of a neighbour; but in less than a year one of them was stretched

beside the mother, beneath the sods. About this time a pious young lady arrived in this place. She, too, was an orphan, but was not comfortless. It was her first inquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met this little boy straggling beside the road. He was a beautiful flaxen-headed boy, though exceedingly ragged. The young lady was struck with his appearance, and entered into conversation with him. "What is your name, my little boy?" said she gently. "James ——." "Where do you live?" "With widow ——, just in the edge of the woods, in that little log-house—can't you see it?" "I see it; but is widow —— your mother?" "No: I had a mother, and she loved me. She used to take care of me and my brother John—she gave us clothes—taught us our own little prayers and catechism; oh, she was a good mother!" "But where is your mother?" said the lady, soothingly. "O, madam—she—is dead! Do you see the grave-yard yonder?" "Yes." "And the great maple tree which stands in the corner of it?" "I see it." "Well, my poor mother was buried under that tree; and my little brother John lies there too—they are both buried up in the ground, though my mother's grave was deepest. I shall never see them again—never even while I live! Will you go with me and see the graves?" continued he, looking at the lady with earnestness and simplicity.

The short account which the little boy gave of himself awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the grave-yard, but continued to converse, and to gain his confidence. She found him very ignorant, having never been at school, and the instructions of a pious mother, having never been repeated, or enforced by example, were nearly forgotten. A Sabbath school was never established in this place; and whether it was practicable to establish one was doubtful—but she was determined to make the experiment. Accordingly she immediately visited every little cottage in the village, and urged that the children might be assembled the next Lord's day, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protests against such innovations. For the three first Sabbaths the young lady had no scholars but her little James ——.

But she knew that however faint may be our prospects at doing good at the commencement, we should not be discouraged. The first blow we strike may produce but little effect. The lady was sorry not to see more scholars, but she bent all her efforts to the instruction of the little boy. But in a few weeks the prejudices of the people began to wear away; and before the summer closed this school embraced every child whose age would allow it to attend.

It was the second summer after the establishment of this school, and after the little James —— had become well acquainted with the Testament and his catechism, that his health began to fail. The good young lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him by conversation. On one pleasant afternoon she led him out by the hand, and, at his request, visited the spot where lay his mother and his little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowrets. It was in the cool of a serene summer's day; as they sat by the graves in silence—

neither able to speak—the lady gazed at the pale wan countenance of the lovely boy, upon whose system a lingering disease was preying, while he looked at her with an eye that seemed to say, “I have not long to enjoy your society.” Without saying a word he cut a small stick, and measured the exact length of his little brother’s grave, and again seated himself by the lady. She appeared sad as he calmly addressed her: “You see, my dear Miss S——, that this little grave is shorter than mine will be!” She pressed his little white hand within hers, and he continued; “you know not how much I love you—how much I am obliged to you. Before *you* taught me, I knew nothing about death—nothing about heaven, or God, or angels. I was a very wicked little boy till you met me. I love you much—very much—but I would say something else!” “And what would you say?” inquired the lady, trying to compose her feelings. “Do you think I shall ever get well?” “Indeed, I hope you will!—but why ask that question?” “Because I feel I shall not live long—I believe I shall soon die—shall then be laid beside my poor mother; she will then have her two twins, one on each side of her. But do not cry, Miss S——, I am not afraid to die; you told me, and the Testament tells me, that Christ will ‘suffer little children to come unto him;’ and though I know I am a very sinful little boy, yet I think I shall be happy,—for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet my mother and my little brother in happiness—I *know* you will come too, wont you? When I am dead I wish you to tell the Sabbath school how much I loved them all—tell them they must all die, and may die young; and tell them to come and measure the grave of little James ——, and then prepare to die!”

The young lady wept, and could not answer him at that time. But she was enabled to converse several times with him on the grounds of his hope; and, as far as we may judge, was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting by his bedside, and with her own trembling hand closed his lovely eyes, as they shut in everlasting slumbers. He fell asleep with a smile—without a struggle. The lady was the only sincere mourner who followed the remains of the child to the grave; and while she shed many tears over the sods which covered his lovely form, she could not but rejoice in the belief that God had permitted her to be the feeble instrument of preparing an immortal spirit for a mansion in the skies.

T.

THE GIPSIES.

IN a former number we noticed an effort which has lately been made in England, in behalf of that peculiar race of people called gipsies. The number is said to be very great, and the statements respecting them, made by Mr. Hoyland, having been called in question, the London Home Missionary Society appointed a deputation last July to “take a short tour, and spy out the land” where they roam. The Rev. MR. COBBIN and the Rev. MR. CHARLES HYATT, Sen. were appointed, and from the account which they furnished on their return, we shall make an extract which we think interesting.

THEY passed through the counties of Herts, Bedfordshire, Northamptonshire, and Huntingdonshire; and the result of their inquiries is as fol-

lows :—They have learnt some of the principal routes of the gipsies, and where they are to be met with at certain times in the year. They find that there are some resident in most of the central counties, and a large number in London, and that some lay up for three or four months in winter quarters, while others travel all the year round. Fairs and wakes are their general resort ; where they go as tinkers, fiddlers, and horse-dealers ; and their encampments are rarely to be found on the high road, as they have occasioned accidents by frightening horses, and are more exposed to the observation of the magistracy, who will seldom allow them to stop more than a single night in a place. In seeking for them it was, therefore, necessary to inquire of the people in the villages through which the deputation passed, who usually knew the time and places of their resort to their vicinity.

When they met with any of the gipsies, they were received with a great degree of shyness ; and their questions were answered with a denial that they were gipsies, or an apology for their conduct ; from which, it seemed probable that they apprehended the object of the inquiries was to lead to some measures of a magisterial kind. When once their confidence was gained, they were communicative, and received the cards with great thankfulness. Most of the children were unable to read, and their parents lamented their ignorance.

The deputation met with one woman in the 102d year of her age, and another was at hand aged 112 ; with the former they held some conversation ; and it was affecting to observe the attachment of the poor old creature to the sins and follies of her usual mode of life.

They found a general prejudice against the gipsies wherever they went ; and they were accused of living by plunder. However, they could not meet with one instance in which their accusers could afford the most remote evidence of the truth of the charge. It seems to be laid at their door, by the ignorant and the prejudiced, as witchcraft was formerly at that of any poor crabbed old woman, whose face and form were of a peculiar cut, and whose nose and chin happened unfortunately to meet.

The charge of horse and child stealing seem to have as little foundation ; and as the gipsies are generally known in their routes, have, for the most part, families, and travel only short distances at a time, it would seem easy to detect and take them if they were commonly guilty of those crimes.

The reporters met with a benevolent and intelligent old lady in Bedfordshire, on whose farm the gipsies had quartered for 40 years, and during that period they had never been known to commit any depredation. Indeed, so much was she assured of their innocence, that when, on the death of her husband, she let the premises, she refused any terms till a clause should be agreed to in the lease, that the gipsies were to be privileged as before ; and they enjoy free ingress and egress to this day. The old lady observed, that though she had often been wronged by those who accused the gipsies, she had never suffered from any of the gipsies themselves.

Of their general moral demeanour, the deputation were furnished with some information : they learnt that they usually married, that some of the females give themselves up to acts of licentiousness, but it does not appear to be their common practice ; and that when the camps are near

a parish church, they sometimes attend it on a Sunday. They seem to have no notion of attending a dissenting place of worship; and if they have any prejudices, they are evidently in favour of the established church.

The deputation are of opinion that they must principally live through the means of fortune telling; many credulous persons being ready to listen to the women, and others less credulous frequently having their fortunes told by way of a frolic. The men also gain something by the employment before mentioned. A very considerable means of support among many is begging.

The disputed fact of their having a language of their own has also been set at rest, to the satisfaction of the deputation. This they will in general deny; and they avoid speaking their language before strangers; the reason of which is, that they apprehend it may excite suspicion of something of an unlawful kind going on among them. The deputation found, on inquiry, that they have a language peculiar to themselves,—and on comparing it with Mr. Hoyland's vocabulary, they perceived that his report is correct; and also, that the language spoken by their informants, is the same as that spoken by the other gipsies in other parts of the world; and it bears the strongest affinity with that of Hindostan. They took down some words and phrases, some of which are given by Mr. Hoyland, and others not, and seem only sometimes to differ as the dialects of our various counties differ from each other. The language must, however, be greatly degenerated after the lapse of several centuries, during which period it does not appear ever to have been committed to paper, but has only been transmitted orally from generation to generation. It is therefore frequently mixed with English, and consists, apparently, more of nouns than of verbs, the names of things having been retained, while the more delicate mediums of conveying thoughts are much diminished, and substituted by the language of the country in which they dwell.

Very much, however, still remains of their own language. The following are a few of the words and phrases taken down by one of the deputation:

King—Kralis.

House—Kair. [The same, *Archæologia*, a work referred to by *Hoyland*. *Grellmann*—Ker, as spoken by the *Hungarian* gipsies. *Hindostanee*—Gurr.]

Horse—Gri. [*Grellmann*, as spoken by *Bohemian* gipsies, Grea.]

Tree—Rook. [From *Grellmann's* authority, the same word as that used by the *Bohemian* gipsies. The same word also in *Hindostanee*.]

Eyes—Yox. [*Ibid.* Yackau and Yock. *Grellmann*, Aok, the eye. *Hindostanee*, Awk.]

Bread and Cheese—Kalmoro. *Grellmann*, Maru-bread.

Sun—K'ham or Khem. [*Grellmann* gives Cham and Cam for the *Hungarian* gipsies. The *Hindostanee* is Kam.]

Moon—Chun. [*Grellmann*, Schan. *Hindostanee*, Schand.]

Go to Church—Jalto Congray.

To hear a good Parson—Shuna Coshka rashi.

A good man—Kushgo Gorjo.

A bad man—Vassabo Gorjo.

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The deputation met with two invincible arguments in favour of the efforts employed for the religious benefit of the gipsies. These were two *converted gipsies*. These people are a striking proof of the power of genuine religion in bettering the condition of mankind, as well as changing the heart. They travel now in their own caravan, acquire a decent competency by their own industry, and, with a large family of children, look neat and cleanly, not to say respectable. They no longer sleep under hedges; and, being respected in their circuit, the barns are open for their accommodation wherever they go. They had no reserve; but on learning the object of the deputation, heartily rejoiced in their efforts, and wished them success, giving them at the same time whatever information they could afford. The deputation sent for the woman to the village inn where they were taking refreshment, and she was soon joined by several of her children. On questioning her on the subject of religion, she instantly replied, with much feeling, "I was born in a barn, and bred up under a hedge; but I bless God, gentlemen, that I know something of Jesus Christ." At this moment the husband entered, when we told him our business. "I wish you success," said he; "it has been a great hurt to me to see my fellow creatures who are in the same case in which I once was; but blessed be the name of the Lord, that I know something of my Saviour." On being asked, if he was a real gipsy, or only what is called a trumper, he replied, "I am a real gipsy—I do not conceal it; and I was truly in Egypt, but I am called out of Egypt. The best of us have many Canaanites in us." On inquiring, they found that he had sat under the ministry of two eminent clergymen for twelve years, and was accustomed to attend them for about nine months in every year, travelling the other three months to pay their rent. Being asked if he communicated there, he replied, "I am a member of that church, and if I am a member of the Lord Jesus Christ, what a mercy it will be for me." These people had had thirteen children, six of which were still alive; and we found that they belonged to the Sunday school of the established church where they attended. The deputation asked several to read, and put into their hands the Gipsies' Petition. A boy, about ten years of age, read several verses; and when he came to the closing line of the first verse,

"And pity! O pity the poor gipsy race,"

the mother turned aside, and with her apron wiped away the swelling tear that started from her fine black eyes. It was an interesting and affecting sight; and while it proved the power of grace, it also proved how unfeeling and unlike christians they must be who can treat this race as though they had no feeling, and neglect them as though they were eternally doomed to be outcasts from christianity. Yes, there are christians, who would unfeelingly turn men over to the magistrates to be punished; when, by kind and generous treatment, they might be the honoured instruments of converting them to the faith of Christ. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

A fine young man, of about twenty years of age, son of the above, afterwards met the deputation in the village, and in the most earnest language implored of them to do something to get him out of a mode of

life which he most heartily abhorred. It may seem strange to some that he could not before have joined the industrious classes of society ; but it must be recollected, that prejudices are generally very strong against gipsies, and that their early habits of life greatly tend to unfit them for any laborious or active duties.

Inquiry has since been made of one of the clergymen referred to, who frequently pays pastoral visits to this family, and his testimonials fully justify the opinions which the deputation had formed respecting them.

These people were of opinion that the number of the gipsies is greatly on the increase.

SUNDAY SCHOOL FACTS AND ANECDOTES.

A LITTLE girl residing at ———, in Berkshire, had enjoyed the advantages of a Sunday school education. Her parents were general shop-keepers in the town ; and while she was one day in the shop, a servant in livery came in to purchase some article for his employers, and took up a hand-bill which lay on the counter, announcing a meeting to be held connected with the Bible Society. This servant, it appears, had drank the very dregs of the cup of infidelity, and looking at the proprietors of the shop, he said, "What ! do you have any thing to do with the Bible ?" "Yes," was the reply. "Why," says the servant, "it is a compact of falsehood and lies." The little girl, who until now had only listened to what was passing, turned to the advocate of deism, and asked him, "Sir, did you ever read the Bible ?" After recovering from the momentary confusion which this question produced, he replied to the child, "I cannot say that I have !" "I thought so," said the little maid, "for if you had, and with serious attention, you could not have arrived at the conclusions you have been so bold as to express." Here they separated. A short time after, the little girl, who was the subject of a lingering disorder, died. When drawing near the closing scene, and stretched on her dying bed, her father was seated by her bedside, and she addressed him thus : "Father, I wish to crave of you a large gift." "What is it, my dear ?" replied her anxious and affectionate parent ; "any thing," said he, "that I can give you, or do for you, I am willing to do it." "I wish you," said the dying child, "to give me eleven shillings." "Eleven shillings !" said the father, "what, child, can you want, in your circumstances, with eleven shillings ?" The child, without revealing her object, still importuned the gift ; and the parent yielded to the request of his expiring child. When she had the money, then the benevolence of her mind unfolded itself. "Now," said she, "I wish that with this eleven shillings one of the best Bibles may be bought ; and when I am dead let it be conveyed to the poor man I saw in the shop, and who declared the contents of the sacred volume to be a compact of falsehoods ; let him be informed, it is my last legacy, and that it is the earnest wish of a dying child, that he would read it with solemn and serious attention." Very shortly after, the immortal spirit of the child had fled from its tenement of clay ; her request was strictly complied with. The Bible was placed in the hands of the person referred to, and the dying wish of the child was repeated to him. He was struck with the intelligence. His feelings were overpowered in reflecting on the dis-

interested benevolence she had manifested. He was impelled to comply with the request. Truth came home with power to his mind. A change of conduct and character was the result; and the narrator thinks he may safely say, that now he is a christian. One pleasing evidence of the effects of this change remains to be noticed; which is, that having succeeded but too well in infusing the poison of his infidel principles into the minds of two of his fellow servants, he became anxious to make all the reparation in his power for so serious an injury; and he purchased, at his own expense, two Bibles of the same description as the one sent him by the child, and gave one to each, that he might provide the best antidote to those evil sentiments he had been the means of propagating.

Who will draw the line, and say, hitherto shall the benefits of Sunday School instruction extend, but no farther? Here we see an infidel reclaimed by one of the feeblest of instruments, and he again labours to promote that religion which he had treated as a cunningly devised fable. Let us all sow our seed in the morning, and in the evening withhold not our hand; we cannot tell which may prosper, or how it may produce fruit, but fruit it will produce; and he who causes it to spring forth, will make use of the apparently weak things of this world to confound the mighty, that no flesh may glory in his presence, but as it is written, "Let him that glorieth glory in the Lord."

IN ——— school we have had, as scholars, seldom less than three or four sweep boys; these boys are, in general, not only very poor, but notoriously wicked. When the Bible Association was formed in this town, a weekly subscription to procure Bibles, was very successfully begun amongst the children. A teacher passing through one of the streets at that time, was met by one of these sweep boys, with a large bag of soot upon his back; as soon as the boy saw his teacher, he shouted, with a loud voice, "Well, master, I am saving all my money to buy a Bible; I have got eight pence; I must have a good one, it is for my father, he is old, and cannot see very well, and is a bad reader. I can read better myself." This being near Christmas time, the boy soon got his Bible, served his apprenticeship faithfully, and for some time left the town. One evening last autumn, a teacher, going some distance from home on business, drew near to a house on the road side, in which he thought he heard some persons engaged in prayer. Curiosity and love of the exercise, caused him to stop, and softly enter the house, when, to his very great astonishment, who should he hear, engaged in the most simple strain, imploring the mercy of God on a guilty world, but our poor sweep!

ANECDOTES.—SPIRIT OF LIBERALITY.

[Translated from the German.]

For the Christian Herald.

NOR quite a year had elapsed since the commencement of the Brethren's Mission at St. Kitts, when some negroes observed to the missionaries, that it were no more than just, that those negroes who visit the meetings, ought now and then to contribute their mite towards defraying certain expenses, which they could not expect the missionaries to defray;

for instance, the lighting up of the meeting-hall for the evening meetings. They further intimated, that not they only were of this opinion, but that many of their countrymen had the same views, and in the name of *these*, too, did they propose that a regular collection for the above-mentioned purpose should be instituted. One of them added, that he had already prepared a box of mahogany wood to collect the contributions in.

The eagerness with which many negroes had received the gospel, had been very encouraging to the missionaries since the commencement of their labours on this island, and now they had reason to rejoice that, without their interference, such a spirit of liberality had been awakened among their hearers. In the mean time they thought proper not to make use of their offer for the present, since, till then, no resident negro had been baptized by them; neither had a church, deserving the name, been built. This resolution was communicated to the above negroes; but they soon called again, once more stated their wish, and begged that already, on the following day, (being Easter Sunday, 1778,) the first collection might be lifted. Now their desire was acceded to; and in the meeting on great Sabbath, information was given that such a collection would be lifted, adding, that every one was at liberty to act according to his discretion, and those that would or could not give any thing, should nevertheless have a free access to the meetings. All present testified their joy; and, at the collection after the Easter sermon, the free negroes particularly distinguished themselves by their liberality; but the poorer class too, were not behindhand. Some who had not been able to attend in the forenoon, expected that another collection would be taken in the afternoon service. But this not happening to be the case, they accordingly brought their mite to a missionary in his room, and others did the same during the ensuing days.

DEAD AND LIVING FAITH.

FREQUENTLY has this objection been started against the doctrine of the reconciliation of the sinner by the death of Jesus, that it made men secure and even profligate; but never have such as have *experienced the power* of that doctrine in their own hearts towards their justification and sanctification, been heard to coincide with such an opinion; for they are fully convinced, although otherwise they do not evince a deep penetration of mind, that it has an effect directly contrary.

An awakened North American Indian one day came to a pious lady, of European descent, in order to discharge a small debt he had contracted with her. Counting over his money with her, he perceived that he had been cheated by a white man just before, who had to pay some money to him. Thereupon he expressed his surprise that white men too, could deal deceitfully, although they knew that "*Jesus had died for them.*"

This Indian had hitherto been ignorant of the wide difference existing betwixt an unfruitful literal knowledge, which incorrectly bears the appellation of faith, and that *genuine living faith*, wrought by the Spirit of God, by which man becomes a *new creature*.

Intelligence.

ENGLAND—SCHOOLS IN PRISONS.

IN one district of Sweden, containing 200,000 persons, there were only eighty prisoners. This dearth of crime may be attributed in part to the great care which is taken to promote the religious education of youth; no persons being allowed to exercise the privileges of citizenship, or even to marry, unless they are at least able to read.

Few of the unhappy delinquents in the Borough Compter, have received the benefits of education; the very small number who profess to know how to read, are found incapable of doing so with advantage to themselves or others.

Account of an Experiment in the formation of Schools amongst the prisoners in York Castle, under the inspection of the late Under Sheriff.

IN the month of November, several boys were confined in the castle, who had been committed for limited periods from the West Riding Sessions. Some of these were extremely ignorant, but expressed a wish, as work was very scarce, to employ some part of their time in learning to read. They were confined in two rooms, and one prisoner was found in each room, tolerably competent to teach his companions. A few books were provided, and instruction immediately commenced, but interruption was found to arise from those who were not inclined to learn; and it appeared important to separate the scholars from the other prisoners, during their hours of tuition. The governor, therefore, allotted the room for the purpose at the north end of the new building, and eight prisoners were allowed to receive instruction from an intelligent fellow prisoner, to whom a trifling weekly allowance was made, by a private subscription in York. In a few days, the number of applicants for admission into the school increased, and on the 23d of November, there were sixteen on the list, of whom two were under 15 years of age, twelve under 24, and four above that age. Of these, four were ignorant of letters, six knew the names of the letters, but not their powers; two could read very imperfectly, and four read intelligibly;—it was not deemed prudent to refuse the attendance of these last, as it induced a disposition to spend their time in an orderly way, and no disadvantage to the others was likely to arise from it. On the contrary, *their* greater proficiency was a stimulus to the more ignorant classes,—they frequently assisted the master, and one of them was chiefly engaged in writing and arithmetic. The Testament, the Prayer-book, and the Cheap Repository tracts, were the only books, except elementary ones, introduced into the school. The master kept a daily register of each scholar's attendance, his progress, and his conduct. The general behaviour of the prisoners at school was attentive and orderly. Their progress was, of course, various, as was also the duration of their confinement;—some having only about a month to continue in the prison when the school opened.

A short time after this school had been established, the untried

prisoners in the low grates, requested that one might also be formed amongst them ; and out of twenty-five men, then occupying that part of the prison, twenty-two sent in their names as desirous to receive instruction, and one volunteered his services to teach. On the 1st of January, all the prisoners who had joined in the request, were examined in the presence of the chaplain of the castle, and it appeared there were but ten wholly unable to read. The rest expressed a strong desire to be engaged in improving themselves in reading, and to be taught writing, of which many of them were ignorant. It was concluded, however, in the first instance, to confine the school to those only who could not read, and it was so opened immediately. The attention, and consequently the progress of these men, exceeded considerably that of the prisoners in the first school ; and when it is stated that the room in which they were taught, (the condemned cell,) was so dark, as at all times to require the light of a candle or lamp, that their attendance was entirely voluntary, and that no allurements, but that of gaining instruction, was held out to the scholars, their assiduity cannot but be thought creditable to them, and could hardly fail to be beneficial, by keeping them from their idle and profligate habits, and by conducing to the opposite ones of order and application. It was with this view, rather than from considering the art of writing as at all essential to this class, that a desk and other apparatus for writing were introduced, and it was represented as a boon, of which their good conduct could alone secure the continuance. About twenty of the prisoners availed themselves of this opportunity. Many of them expressed their grateful sense of the attention paid to them ; and it is not too much to say, that their diligence and good conduct, so far as it can be estimated by those who attended the schools, abundantly repaid their care, and afforded the best evidence of their wish, as well as of their capacity for improvement. Of the ten scholars who could not read in January, three soon declined attendance at the school ; the remaining seven, with an Irish soldier, who came into the school subsequently to its first opening, learned in a few weeks to read in the Testament and Prayer-book, with considerable facility. Eight out of eleven, therefore, proved attentive, persevering, and successful scholars : indeed the progress of several, both in reading and writing, was such as could only result from a strong devotion of mind to the object of pursuit. None of those who entered the writing class declined attendance ; and the total number under instruction in the low grates, after writing was introduced, was twenty-three ; of whom, from twelve to fourteen (being as many as the room would accommodate) were generally engaged at one time. The attention and conduct of the master, whose name is *Harrop*, is deserving of particular approbation. He stated that the comfort and order of the prison, in consequence of the school, were surprisingly increased ; and, indeed the effect of withdrawing so many of the prisoners from the common day-room, and from all the mischiefs and miseries of idle and vicious association, can hardly be too highly estimated. Several of the prisoners expressed their conviction, or rather experience, of these effects in the strongest terms ; and when, to these negative benefits, we add the *positive good* which could hardly fail to result from regular application and the influence of moral and religious truths, which the school would, perhaps, for the first time bring home to the prisoners' minds, is it too much to

regard the introduction of schools, on a good system, and under judicious visitation, as one of the most effectual means of improving the character of prisoners, and increasing the security of prisons?

Extract from an address respecting a School for the prisoners in Carrickfergus gaol.

AN attempt to introduce a measure of this kind into the county gaol, at Carrickfergus, has been made, and the success has been not a little gratifying. After the assizes in March last, (1818,) a school was opened in one of the departments which seemed best fitted for the purpose, under the eye of the physician. A great number of prisoners attended with readiness, felt much interested in their new employment, and paid great attention to the instructions which were given them. Some who did not know the letters have made considerable progress in reading; others, who had never attempted to write, have been taught to write a legible hand; others have acquired considerable proficiency in arithmetic. Many of the convicts, under rule of transportation, attended with great eagerness; and before they left the gaol had made considerable improvement.

It has also been found, that this establishment has produced the best effects on the habits and manners of the prisoners. It has been fully ascertained, that the most effectual method of restraining the irregularities of the most ungovernable, was to threaten that their disorderly conduct would exclude them from the privilege of attending the school.

Newgate.

THE ladies' association should have the care of procuring a continual supply of needle-work, knitting, spinning, patch-work, &c. each branch to be given in charge to some of its members, while others are employed in attending an adult school, for the education of those who have never had the privilege of learning to read; and if two or more of the visitors in rotation be mostly in the prison, it will greatly contribute to the establishment of good order. A school may also be formed for the children of the convicts, under the care of a prisoner capable of filling the office of governess, where some of the younger class, and those newly initiated into vice, may find a daily refuge from more dangerous associates.

PRINCE RATAFFE AND GEORGE FOURTH.

PRINCE RATAFFE of Madagascar, who came lately to England, had beheld with wonder the happy effects of the rising of the Sun of Righteousness on his own benighted land, and longed to visit a christian country. At the late Anniversary of the London Missionary Society, his presence excited uncommon interest. After some time, however, he was alarmed to find, that the friends whom he so much valued were not members of the Church of England, and wished to be informed, on a subject so important to him, from the highest authority. He therefore waited on his Majesty, stated the wonderful and happy effects of Missionary exertions in Madagascar, and expressed his surprise at finding that these ministers were not members of the established church of Eng-

land. The King replied, "Be assured, Prince, that they are not the less good men; they may differ in smaller matters, but on every important point of the christian faith they most perfectly and cordially agree. And permit me to add, that every instance of attention, kindness, and protection, experienced by these men in your country, shall be esteemed and acknowledged by me as if done to myself." The Prince was highly delighted with this answer: he respected and confided more than ever in his christian friends, and is now on his passage home with a fresh supply of Missionaries and artisans.

King George the Fourth has the privilege and important benefit of possessing at least one truly pious evangelical Chaplain, who, in his course, lately preached before his Majesty, at Brighton, a most faithful, awakening, and impressive sermon. His courtiers expected that it would give offence. Happily, however, unlike to Felix, who sent away Paul when he had reasoned of righteousness, temperance, and judgment to come, our beloved Monarch has ever since favoured his faithful Chaplain, the friend of his soul, with his peculiar friendship, and with affectionate regard; and has been pleased to provide for his son, who was then studying at Cambridge.

IRELAND.—ROMAN CATHOLICS.

THE Irish Baptist Society have been long labouring to build up the kingdom of Christ among the ignorant and oppressed Irish Catholics, by establishing schools and employing preachers and readers of the Scriptures. The following extracts from the Irish Chronicle, for September, record some instances of the success of their benevolent efforts.

From a Reader of the Irish Testament.

Mountain River, July 13, 1821.

A very singular occurrence has taken place in this vicinity lately. A poor man, when dying, sent his son for the parish priest, that he might anoint him; the priest refused until he should be paid; but there was no money: the young man said, that he would bind himself by oath that he would pay it on a certain day, but that did not satisfy him; he then refused his note, and the man died without that rite, which they are taught to believe is necessary for the salvation of the soul. The young man declares he will never again bend his knee to a priest.

Another circumstance worthy of notice is: the priest takes a tour twice a year through his parish to hear confessions, and to gather his salary from the parishioners. Where he stops the family are at great expense. He gave notice at chapel that he would be with a certain family on such a day; they having had timely notice to clean the barn, wherein they only left an empty table and chair, they locked their door and went to work. The priest came, but finding them all absent, he walked off, and troubled them no more. I hope the time is not far distant when the scripture shall be fulfilled, "they shall buy of their merchandise no more."

On the 12th instant, as I read and explained much, pointing out the difference between the law and the gospel, a Mr. S. said, that the subject was so plain, that the weakest capacity could comprehend it. "Oh!" said a woman, "I am more than forty years old, and never heard any thing respecting the salvation of my soul until now. I regularly attended my place of worship, but never heard any thing but Latin, which proved unprofitable to me." Well it might be said, "To them which sat in the region and shadow of death, light is sprung up."

*From Mr. William Moore, an Irish Reader.**Ballinacarrow, July 18, 1821.*

REV. SIR—I dated my last from near E. at which part of the country I remained three weeks. This is, therefore, the most interesting journal I ever sent, or perhaps ever will, as I see more and more of the infinite purposes of God, though secret, and often unexpectedly fulfilled, which will appear by the sequel. It was providentially that I remained in that neighbourhood a few days longer than I expected. A very outrageous man railed against R. M. but particularly against me, and dared us to meet him at any place, and that he would publicly confute us, and show to the world the falsity and deception of our profession. The Sabbath following was the appointed day, though very much against my wish, as I considered it would tend to raillery rather than edification: but the Lord has his own means when and where he pleases. The rumour spread through the neighbourhood. In consequence of which, numbers assembled of all persuasions, and amongst others a young collegian, who had spent three years in Maynooth College; and in this instance the whole is summed up in the example of Paul, who from a persecutor became a preacher. We met at eleven o'clock; but the man who gave the challenge did not come. I commenced reading, and had been conversing for an hour, at which time the priest came in. He asked, was the man that was the cause of the meeting come? Being told he was not, he desired us to send for him. I said, I thought we had better not, as we had according to appointment attended; but I was overruled, and all agreed to send for him—send they did, but he would not appear; in consequence many were disappointed that came for no other purpose than the hopes of witnessing a great contest. The priest sat opposite to me, and after a long silence I addressed the priest, and told him our employment was to read the scriptures, and to give an explanation either in English or Irish. He mildly said, he did not wish to interrupt us, and bid me go on; accordingly I proceeded. He twice asked a question, which, on my answering, he seemed satisfied, and paid the greatest attention. I thought he was reserving himself to break out when I should stop; but on the contrary, he discovered the meekness of the lamb. A little before our parting a man spoke out and said, that the following Thursday was a holyday, and if I would go to a mountain village to read for them, they would be thankful. I said, I would, if only one would come. He said there would be many. I went, and many meekly and humbly paid attention. At length one man asked me, When the first mass was said? I said, I did not know, but I could plainly show what was said against it, and opened 1 Cor. xiv. and read the chapter, showing the apostle's reasoning; when the priest, to my surprise, came in. At which I was startled, on account of the passage in question, not giving any further explanation, lest it might irritate him. But the Lord has his own ways. We all sat silent for a considerable time: in the whole company there was not one word said; at length, "Sir," said I, "as is usual, I was reading, and there was a question proposed, 'When was the first mass said?' I answered, I did not know, but I could plainly show what was said against it." I then, in *Irish*, read the chapter, and in making my remarks, I said, "If the gentleman present spoke in Greek or Latin to me, that he might as well *speak to the air*; and if I spoke in English to many then present it was just the same:" to which every individual agreed. "And," said I, "to conduct worship in an unknown tongue, is a distinguished mark of *antichrist*." Said the priest, "You should show *who* antichrist is." "There is nothing more plain nor more easily done; two words will do it, and the two words are, *His Holiness*. Whatsoever being takes to himself that title, of any of the *human* race, is antichrist." But lest there should be any doubt, I opened 2 Thess. *For he as God sitteth in the temple of God, &c.* Said I, "I only ask, When any of yourselves are contending with us, do ye not bring literally these passages to prove the Pope's power, holiness, and authority; but that antichrist should be understood in every sense. St. John says, there were *many* antichrists in his day, though he points to this *man of sin* particularly; yet every individual influenced by the same spirit of opposition to the gospel, is antichrist." But most astonishing, the priest paused and answered not one word, which astonished all present. After the people had separated, he told me, he wished a private conversation with me. This we had. I marked many passages for him. He continued sixteen days reading the New Testament. His memory is so strong, any thing he once reads is committed to memory. In consequence of the distance which he lived from the places where I was, I have not seen him since; but after my departure, to my great surprise, he sent a letter, post paid, to me, containing two full sheets, which clearly shows the truly

convinced and converted man. There have been some copies requested of me.* It is an event which I never expected to witness; and I am uneasy until I have the happiness of one more day's conversation with him. There are many things more I have to omit; which is the case in every journal, as every month brings some joyful event. Fully convinced that our prayers are heard and answered, even beyond expectation.

A family in this neighbourhood, of the name of S. consisting of a widow woman and her three sons, are truly a wonder in the world, especially the conversion of two of her sons: they had been reared up in the grossest darkness of popery, and had not one glimpse of the light of truth, nor any one to show them the way of peace, until Providence sent a Testament into their hands by the Society; and a night free school was established in their neighbourhood, where they had the privilege of reading and hearing the Scriptures read; this instruction has taken such effect on them as shows that they are changed from nature to grace, and from the power of Satan to God. They are not putting the candle of that religion which they have received under a bushel, but are earnestly proving from the Scriptures to their neighbours, that there is no other way to obtain everlasting rest but that one way, Christ Jesus; and many are adhering to them, and learning from them to read the word of God.

A rich lady and her four daughters, wife to a magistrate in my neighbourhood, applied to me some time ago to visit them morning and evening, in order to instruct them to read the Irish Testament. I had not been many days with them before they had a tolerable knowledge of that language, and were tolerably good Irish readers; and, moreover, I rejoiced to see their understanding much enlightened in the way of salvation by Christ Jesus. Many other circumstances of this nature have taken place, which, I hope, will be pleasing to you in hearing by my next letter.

From the Religious Intelligencer.

UNITED STATES.—WILLIAM'S COLLEGE.

Extract of a letter from a Gentleman in Williamstown, to his friend in Greenfield, dated Oct. 5, 1821.

DEAR SIR,—I am happy in having it in my power to state to you, that the Rev. Dr. Griffin, of New-Jersey, has signified his acceptance of the Presidency of William's College. He will soon be inaugurated, and the time of his inauguration will shortly be announced to the public. Notwithstanding the *ungenerous* and *wicked* attempts of *our enemies* to injure this Institution, you may rest assured it will progress, respectably and usefully.

I think I may safely say that the instruction will be good, as at any College in New-England. The Philosophical and Chemical Apparatus are very respectable, and the Library, with the additions which have been made, will be sufficiently extensive for all the purposes of a four years' residence for education. The funds are now upon a respectable foundation; boarding may be had, in good families, for \$1,25 per week. I think, from present appearance, the freshmen class will consist of nearly twenty, and probably more before the year expires, and, what is of more importance, the public, in various directions, are awakened to a sense of the importance of this Institution and of giving it solid support.

The corporation of this College are animated with a fixed and honourable determination, to extend the reputation and usefulness of this Institution.

* The original letter is in the possession of the Secretary, and will probably be printed in some future number of the Chronicle. There is good reason to hope, from the sentiments it contains, and the spirit it breathes, that his mind is truly enlightened, and that he will ultimately become a preacher of the pure gospel of Christ. Oh, that he may become a *Luther* among his superstitious countrymen!

GERMAN REFORMED CHURCH.

WE have before us the Transactions of the General Synod of the German Reformed Church, held at Hagerstown, Maryland, Sept. 1820. In their Transactions returns are made from 389 congregations, and from many others it is understood no returns were made. The whole number of congregations belonging to this church in the United States is about 500, and the number of Ministers is not more than 90. In some instances a single clergyman has charge of 10, 11 or 12 parishes. Of the 500 congregations, about half are in Pennsylvania, more than 50 in Ohio, and others in Maryland, Virginia, the Carolinas, Kentucky and Tennessee. The services are usually held in the German language, except in a few of the largest towns, where English and German are used alternately. The sentiments of this church are conformable to the Heidelberg Catechism and the sentiments of Zuinglius. The most important act of the last session of the Synod, was a resolution to found a Theological Seminary. This is to be under the control of twelve Superintendents, chosen every three years by the Synod; and by the same body the Professors are to be chosen and their salaries fixed. The term of study required of each student is to be not more than three, nor less than two years. Fredericktown, in Maryland, has been selected for the location of the Seminary, and the Rev. Dr. Milledoler, of this city, has been chosen the Principal. The students are to be taught the usual branches of Theology, and Stapfer's work (*Grundlegung zur wahren Religion*) in twelve volumes is to be the leading text book. The funds of the institution are already respectable, and it is expected soon to go into operation. An admirable plan has been adopted to increase the funds, and several clergymen have obligated themselves to collect and pay annually a certain sum for five or ten years. These sums vary from fifty to a hundred dollars a year each, and in some instances, perhaps, less. This plan might be followed to advantage among all denominations, and by laymen as well as clergymen.—The inhabitants of Fredericktown have become responsible for 12000 dollars.—Every friend to religious knowledge and improvement must wish well to this institution, and we have no doubt it will be a means of great good to the church, by the zealous efforts of whose members it has been established.—*Unitarian Miscellany*.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

THE *twenty-third* quarterly meeting of the Society was held on the 19th of last month, Col. RICHARD VARICK in the chair. The meeting was opened with prayer by the Rev. Mr. Walker, and reports from several schools were read; and the meeting was closed with prayer by the Rev. Mr. Bangs. From some of the quarterly reports we shall make extracts, and of the others we can only observe, that there appears to be much engagedness among the teachers, and, as a general remark, very little among the ministers of the respective churches with which these schools stands connected. To this remark, however, there are some highly honourable exceptions, and some no doubt who have good

reasons for not appearing in person among these small but efficient auxiliaries to the church of Christ.

School, No. 1, (Reformed Dutch Church,) is small, but could accommodate more scholars if it were provided with a larger room; and the lower part of the city, where it is located, would probably furnish many more scholars. The school has 30 or 40 scholars,

"Many of whom not only improve in their studies, but appear to be sensible of the importance of the religious instruction presented to them." "One of our scholars, a young man 19 years of age, who was united to the church, as stated in a former report, has now become a teacher, and will, we sincerely believe, become a useful friend and servant to the Society."

"The scholars have, generally, been easily governed. The teachers are all young, and in their devotion to your Society have thus manifested their choice of piety as a happy and promising introduction into active life:—they have manifested a constant punctuality—a uniform love and respect for one another—a perfect harmony—and appear to love their occupation and scholars."

Schools, Nos. 3 and 4, (Presbyterian Churches,) report a regular progress in the business of instruction, and add their testimony to the great utility of the institution.

School, No. 4, (Episcopal Church,) states that the prayer meeting for teachers is still continued, and with good effect. This should be attended to by all schools, if the teachers expect the blessing of God to follow their labours.

School, No. 8, (Methodist Church,) After noticing the number of scholars, &c. the report proceeds:—

"We are much troubled with boys who come for one Sabbath, and wish their names entered as regular scholars, and then leave us without any cause. We frequently send visitors after such children, but in many instances this proves of little service, for they either cannot be found, (having given us wrong names and numbers,) or else they show so much repugnance to attending that we are compelled to desist from our efforts. On a moderate calculation we lose one out of every four that request admittance."

We make the above extract principally for the purpose of observing, that the plan ordinarily pursued to procure new scholars for our Sabbath Schools, and the efforts which are made to retain them as regular and attentive pupils, are not the best calculated to attain an extensive Christian influence over our neglected youth. We have too long wasted our time in the exhibition of a diffusive benevolence, which never fastens itself on any proposed, definite object; but spends its strength in generalizing over the whole surface of an extensive and needy population, and spends its breath in the discussions of complicated committeeship, and empty complaints on the depravity and waywardness of our juvenile delinquents.

If a Sunday School teacher will be content to assume a single lane, or small district, and acquit himself thoroughly and well of the duties which it imposes; and if another will locate himself on a contiguous spot, and each confine his Sabbath and week-day visits to the families in his own locality, he will do much to purify and reform his assumed portion of our city. Others may pitch beside them on adjoining settlements; and all would have less occasion to complain of irregular attendance on their Sabbath instructions. They would then occupy a prescribed and well

cultivated field, which would offer for their labours the reward of a kind and simple gratitude. A home walk so obscure and unnoticed as this would be, is the best suited to the modesty of that sincere piety, and plain, but good intelligence, which should characterize the Sunday School teacher, when he goes forth on the errand of christianizing, and travels the benevolent round among the families of *his own LOCALITY*. By his kind attentions and well directed exertions to do them good, he would be powerfully instrumental in propagating his own moral and spiritual likeness among the inhabitants of the respective vicinities.

School, No. 32, (Baptist Church.) The interest of the following extract will be sufficient apology for its length. We trust we shall be excused for retaining the last paragraph entire, since it recommends a plan of visitation which *experience* has proved to be the best.

"During the month of May our average number of scholars was about 34, and our number of teachers *not* sufficient to take *proper* care *even* of them. About the first of June, our teachers, together with those of a female school, taught in an adjoining room, united in forming an association for the purpose of visiting the neighbourhood in which our schools are located. We divided by sub-committees, and to each committee assigned a *limited* district, which was to be visited *perpetually*. Some of the objects of our visits were, to supply the *destitute* with *Bibles*, distribute Religious Tracts, obtain medical aid for such of the indigent, as were labouring under bodily affliction, and to introduce *their children* into the *free* and *Sunday schools*. By this means we found our number rapidly increase, so that by the middle of June we had 60, and by the middle of July 80 scholars, which has been about our average number during the *last* quarter. This very sudden increase of our number caused us, of course, to feel an increased want of teachers; but we bless the Lord, who did not permit these youth to *remain* destitute of instructors; *some* by force of persuasion were induced to come forward, and others volunteered their services; so that finally we obtained a supply, and at present have one superintendent, a secretary, 11 teachers, and one visiter of absentees, who is occasionally aided by one of the teachers.

"About 33 of our scholars read in the Testament, 12 in the second, and 10 in the first part of spelling book, and 20 are at present confined to the alphabet and syllables of two or three letters.

"We have received much encouragement, as well as *benefit*, from the attention of those gentlemen of the 'Sunday school visiting committee,' who have called to see us; but are sorry to add, that during the month of September we were *entirely neglected*.

"Our pastor, also, has of late visited us several times, and addressed *instructors*, as well as scholars, and we feel fully sensible, while *we* are engaged in endeavouring to impart information to those youth, whose *spiritual* as well as *temporal* concerns are in a *measure* committed to our charge, that *much* depends upon the *visits* of those, who *not only* bring with them, *age, experience*, and wisdom, and are hereby enabled to *impress* upon their young and tender minds those things which we hold up to their view, but whose appearance amongst us simply as *STRANGERS*, (compared with us who are *always* with them,) has a happy effect upon the juvenile mind, and encourages them to pursue their studies with fresh *alacrity* and attention, that they may *merit* the approbation of those *gentlemen* whom they *expect* to see, and by whom they expect to be rewarded.

"During the last quarter the Lord hath indeed abundantly blessed us: two of our Teachers, one about 19 and the other about 20 years of age, both from one family, have been hopefully brought to the knowledge of the truth, and professed their attachment to the Lord Jesus by a public profession, and we

believe there are one or two others amongst them, earnestly desiring to be taught the truth as it is in Jesus.

"Thus, we think, we have found by happy experience, that the 'liberal soul shall be made fat.' While endeavouring to water *others*, our own souls have been plentifully refreshed. Truly, 'the Lord hath done great things for us whereof we are glad;' and while these drops of mercy and Divine love are shed down amongst us, we desire with fresh delight, to continue 'steadfast, unmoveable, always abounding in the work of the Lord.'

"We would only add, that we hope the time is not far distant, when every "Sabbath school" in this city, shall have its "*local association*" for visiting the *destitute poor* in the neighbourhood of their schools; "when *every* abode of wretchedness, in *every street and lane* of our city, shall be visited by the '*Christian philanthropist*,' until those clouds of worse than *Egyptian darkness*, which now hover over many parts of it shall be *dispelled*, as at the rising of the '*Sun of righteousness*.'

"We would, with a view to this, recommend to the attentive perusal of *every Sunday school teacher*, as well as to Christians in general, 'the *LOCAL SYSTEM*' of Dr. Chalmers, as recommended by the Editor of the '*CHRISTIAN HERALD*,' in several numbers of that interesting publication."*

(To be continued.)

MORAVIAN MISSIONS.

ON Sunday evening, the 21st October, a sermon was delivered in behalf of the missions of the United Brethren, commonly called Moravians, at their church in Fulton-street, in this city. The text was Dan. ii. 44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The last annual report was read, by which it appears that the synodal committee, who have the charge of these extensive and increasing missions, were, notwithstanding all the exertions which have heretofore been made for their support, and the frugality and care with which they are conducted, totally without funds, and had debts to the amount of 5,960 dollars. The collection taken up was 56 dollars and 19 cents.

The United Brethren are peculiarly circumstanced as respects their missions. They have above one hundred and fifty missionaries actively employed among many different nations of heathen in the four quarters of the world; and at least 25,000 baptized converts to serve regularly with the gospel. The requisite fund for the support of this great work, cannot be provided by themselves only, from their being few in number, and mostly poor persons, and on account of the continued increase of their sphere of labour. They, therefore, most respectfully, and at the same time with all frankness, solicit the assistance of other Christians to aid them herein; feeling very thankful for the assurance of their best wishes and prayers, and for the donations which their friends have already generously afforded them. [Communicated by desire.]

[It will be unnecessary for us to add a word to urge on the attention of the christian public, the claims of these most interesting and well

* See vol. VII. pp. 365, 370, 454, 457, 526, 528, 616, 622, 654, 657, 682, 685; also, Review of Dr. Miller's Sermon, p. 556*, and "Report of the Society for the Prevention of Pauperism," p. 665, *et. seq.*; and vol. VIII. Nos. II. III. IV. and VIII., and Review of Ward's Letters, No. IX. and No. X.

conducted missions. The facts above stated, we trust, will be sufficient to call forth some of that treasure which many Christians are enjoying in rich profusion; and the "widow's two mites" will be an acceptable offering.

Further contributions to this object will be thankfully received at No. 104 Fulton-street.]

CITY MISSION.—BANCKER-STREET CHURCH.

ON Sabbath evening, the 21st of October, a sermon was preached in the Presbyterian Church, in Vandewater-street, and a collection taken up in aid of the "Female Missionary Society for the Poor of New-York." The Rev. Asa Hillyer, D. D. of Orange, N. J. made the introductory prayer, and the Rev. John M'Dowell, D. D. of Elizabethtown, N. J. preached from John vi. 12—"Gather up the fragments that remain, that nothing be lost."

The collection amounted to 168 dollars, including a bank bill of 50 dollars, with the following note:—"From a friend to the poor of our city, and one who ardently desires to have a Saviour offered to the perishing multitudes around us. Go on, ye devoted ladies, and God will bless you here and hereafter."

We are requested to say, that the person who has thus proved himself "a friend to the poor of our city," is desired to accept the very grateful acknowledgments of the ladies concerned, and to be assured, that they feel encouraged by such an unusual instance of pious liberality to "go on," regarding this as a pledge that the Saviour, whom they desire to honour, approves of their humble endeavours to build up his kingdom in the wastes of our city.

Lest it should be supposed that the amount received by the Society on this occasion, is sufficient for the present demands on their treasury, we would state, that it falls short of discharging the arrears, and another quarter's salary will soon be due to the minister of the Bancker-street church. We hope our readers will manifest their love to the Saviour by imitating the example here set them, and *go and do likewise*. The Society have a box in the office of the CHRISTIAN HERALD, where donations will be thankfully received.

RECENT DEATHS.

ELIAS BOUDINOT, late President of the American Bible Society, died at his seat in Burlington, N. J. on the 24th of last month, in the 82d year of his age.

REV. JOHN S. VREDENBURGH, died on the 3d October, at his house in Somerville, N. J. in the 46th year of his age. He was a pious and useful minister of the gospel, and his death is greatly lamented by his bereaved family, and affectionate church, whom he had faithfully served, with much mutual love and increasing confidence, above twenty years.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

THE MERCHANT BRIG AT SEA.

THE Hope, of London, captain James Adams, of 180 tons, left England about the latter end of April, 1818, with a cargo for the Mediterranean. She chartered again in Sicily, after an intermediate voyage, and loaded fruit in the spring of the year 1819 for Petersburg. After another trip to a port in the Mediterranean, she arrived in London towards the spring of the year 1820.

Captain Adams had for his mate Samuel Newman, a tolerably steady young man, of about twenty-six years of age. Newman had taken early to a sea life, but not before he had acquired the arts of reading and writing, and had received many good admonitions from his pious mother, who had been left a widow when Samuel was about seven years old. The advice and example which he had also had from the teachers of a Sunday School, at which he attended for two years; the very important portions of scripture, the instructive hymns, which, as lessons, he had committed to memory, and his constant attendance upon public worship, when a youth, were advantages which he did not at first value so highly, as he was enabled to do afterwards.

When he first went to sea he was on board a ship bound up the Baltic, whose master was a sober man, and a good sailor. The crew were also rather above the ordinary run of seamen. When he next changed his ship, he changed for the worse; and bad company, worse books, and immoral songs, were productive of associations, which led him into the paths of sin and folly. His conscience had often disquieted him, because he knew that he sinned against the light and knowledge which he had acquired before he went to sea. Sometimes he endeavoured to pacify conscience, by making himself merry with an extra quantity of liquor; but the misery to which such indulgence would inevitably bring him, was happily too evident for him not to see his danger, and he had grace given to withstand the temptations. Although he had found means frequently to quiet, or rather to stupify conscience for a time, its upbraidings returned more often than he liked, and he felt that every way of transgression is hard. The Hope, in which he now sailed, might be called a comfortable ship.

Newman was an excellent sailor, fearless in the ship's duty, diligent and trustworthy; qualities which had brought him from before the mast, and had advanced him to the station of mate. In this station his conduct was meritorious; but as to his duty towards his Maker, his mind was thoroughly unconcerned.

When he left the Sunday School, he received a Bible, which he had always taken to sea with him, but it was generally left at the bottom of his chest. The very sight of it was, to speak the truth, unpleasant, and its aspect appeared reproachful. He would have liked to have had it for his friend and companion, because he knew that, were its society acceptable, it could not but make its willing associate happy: yet, for want of resolution, for want of a suitable friend to encourage him, in short, for want of sufficient inclination to consult, he neglected his Bible, and it was, almost the whole of the voyage, his sleeping fellow traveller.

Something like this was the state of Newman's mind, when on the fore-castle looking out a-head as the *Hope* came up the Pool, he saw a large lofty vessel riding by herself, with only one jury mast, and totally unlike a merchant ship. He knew that she could not be a king's tender, as she was without a pendant; and while amusing himself with conjecture what she could be, and still more amazed as he drew near by perceiving a large entrance-port in her bow, and a landing stage near the water's edge, he looked eagerly, as he passed the stern, for information.

He read as he passed, "*CHAPEL for SEAMEN*;" and immediately concluded that this was the "*Ark*," of which he had heard some rumours from sailors whom he had seen in the Mediterranean.

The "*CHAPEL for Seamen*" gave instant birth to a thousand confused ideas relative to his earliest youth. He remembered the prayers of his mother, and was greatly affected by the recollection of the tears which she shed when he first left her to go to sea, and the advice which his mother and his teachers pressed upon him as to his future conduct; nor did the dormant state in which his Bible had been suffered to lie so long, escape the whispering accusations of conscience. He sighed, and wished, but what his wishes were, were indistinct even to himself, but though confused they were sincere; and this became prayer to him "who seeth in secret, and despiseth not the sighing of the contrite heart, nor the desire of such as be sorrowful."

The sight of this "*CHAPEL for Seamen*," had unquestionably pleased him. His heart felt the cheering sensation of hope, that now he was returned to London, and that there was a *CHAPEL for Seamen*, he should in some way be the better for it.

The brig brought up in a tier just above the "*Ark*," and scarcely was she fast before he was with the pilot, hoping to learn from him what he wanted to know. "Was the chapel entirely for seamen? Might any sailor go there? Whose was it? Who preached there? Was it for captains, or for common sailors as well as for masters? Was it free and open every Sunday? And what were the hours?" Such was the nature of Newman's inquiries: but as the chapel had no attractions for the pilot, he could give him no information, except indeed, that he had heard that many seamen went every Sunday, and that some methodists, well meaning perhaps, but more zealous than wise, wanted to make methodists of the sailors.

Newman's curiosity was by all this rather increased, to see the inside of this ship so converted into a floating church. He cast many a look towards her as he attended his duty on board the *Hope*; he sighed from the very weight of his own emotions, and fervently longed for the coming Sunday.

Captain Adams had also eyed the Floating Chapel as the *Hope* passed her, and although he made no inquiry about her, he had made many observations. He too, had inwardly determined to visit the chapel, of which he had heard when abroad more than had come to the knowledge of his mate. When the latter respectfully asked permission to go on the Sunday to the chapel, the captain consented cheerfully, and, to Newman's high delight, declared his intention to go with him.

At length the Sunday came, and as early as some necessary duties would permit, he went to his birth and dressed himself in his best suit. He then walked the deck, watching at every turn as the expected hour drew near, whether any thing was doing on board the *Ark*. He observed the ensign displayed at the staff, the jack forward, and a pendant at the mast head, and at ten o'clock the Blue Peter run up, which he was informed by a waterman, was a signal for the congregation to assemble; and when he saw several ship boats pulling towards her full of people, he could no longer refrain from going to the cabin to inform the captain, who was reading below. The rest of the crew being also desirous of seeing the chapel, their own boat was soon manned, and leaving the boy to keep ship, they were soon alongside the

after-stage of the Ark. Other boats arrived at the same time, and Newman entered the place of worship with a sense of awe, attended with a sensation of delight. He could hardly believe his eyes, when he saw the galleries, the pulpit, and every accommodation of a spacious chapel, and his heart rejoiced when he cast his eye on the benches, already occupied by seamen in clean jackets and trowsers; some reading, some sitting, as if meditating, and all in perfect silence, decorously waiting the commencement of divine service.

He and his shipmates took their seats beside the sailors, and when he saw some on entering fall upon their knees for a minute or two for silent prayer, his tears could no longer be restrained. He wished to do so too, but was ashamed; yet, as he sat with heart and eyes full, ere he was aware, he inwardly and fervently prayed for God's blessing on himself and his shipmates.

The prayers, reading, and preaching were very interesting to him; but when the psalm was given out, (the words suiting his frame of mind,) and he, at last, by dint of effort, was enabled to join his voice of praise and thanksgiving with the animating voices of hundreds of seamen, he felt a delight which made him really despise all which before he had called pleasure.

Captain Adams had met with some brother captains, who had invited him to take a seat with them in the gallery, formerly the gun deck, when the ship was in his majesty's service as the "*Speedy*." The scene and the solemnities were not lost upon him, and he acknowledged himself at the conclusion of the worship to have been highly gratified, and declared his purpose to renew his visit.

For the information of strangers, notice was given, that in the evening the *Seamen* would assemble for prayer and praise. Newman was earnestly desirous to be with them, and asked and obtained his captain's permission. The evening meeting was not so numerous as that in the morning. It was composed mostly of seamen of religious character, in number about one hundred. Here was a new scene. Newman had formerly often been present, when the gentlemen who had acted as teachers at his Sunday school had engaged in prayer. He had also heard extempore prayer by ministers at the chapel where he attended, when he belonged to the school, but it was beyond any idea which he had formed, that a sailor in his jacket and trowsers should pray without a book; and when he heard sailor after sailor offer most solemn prayer, in easy, intelligible, and scriptural language, asking just for such mercies as he knew he stood in need of, and returning, for himself and those around him, thanks for the blessings which he knew he had enjoyed, and often without a thought of gratitude to their bountiful bestower, his heart melted within him. He had, as the other sailors now had, kneeled down; and, concealed by his hands which covered his face, he gave vent to his feelings, and let his tears flow freely.

At the conclusion of this affecting service he withdrew with a full heart, and returned to his ship with emotions really indescribable. While in port, he continued a constant attendant on the public worship on board the chapel. Sometimes also he visited his brethren, who invited him to their week evenings for prayer, on board other ships, under the care of the Seaman's Bethel Union Society. He found these meetings growingly attractive.

The sight of so many sailors on their knees, and the sound of sailors' voices, artlessly and fervently imploring God to forgive their sins, and expressing thankfulness for a cheering hope of eternal blessedness through Jesus Christ, was fixed deeply in Newman's mind. He thought of it over and over again, and was led on by degrees to consider, that if other sailors were thus concerned for *their* souls, he, a sailor too, ought not to be indifferent about *his own*.

He remembered some of his former companions who had died, and some,

who, in the midst of their strength, had lost their lives by sudden and violent accidents at sea; and concerning whom, he could not but apprehend that they were not prepared for heaven. The question then occurred to him, *but their souls! where are they?* He hesitated long in venturing on a reply. Again, he thought, had I been then summoned to appear before God, where might *my* soul have *now* been? This came still closer home to him. He remembered that his life had been thoughtless, and sinful, and that a sea life especially is exposed to many and peculiar dangers, and that death might on a sudden hurry *him* to his final account.

About the time when his mind was thus exercised, he heard an animated preacher speak largely on the serious question proposed by our Lord, as recorded by St. Matthew, xvi. 26. "For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his *soul*?" In the course of the sermon, the preacher represented the infinite value of the soul, by showing the ETERNITY of its existence; and alarmed his conscience by a description of the solemnities of the day of judgment. Thus awakened, conscience, which had often been lulled by the general idea of God's infinite mercy, now rejected this plea as insufficient, because God's infinite JUSTICE still remained unsatisfied. He felt that God is as holy, just, and true, as he is merciful; and was penetrated with the conviction, that the holiness, justice, and truth of God, required a full atonement for the sin which he had committed. He thought of somehow atoning for his sin by his own repentance for the past, and to prove its reality by living a better life in future. This for a while pacified him; but by reading the sacred scriptures, and praying for spiritual instruction, faithfully comparing himself with that law of God which is exceedingly broad, reaching to the very thoughts and intents of the heart, he found that his repentance needed forgiveness, and that, however he resolved upon new and perfect obedience, he ever failed in the performance.

Humbled in heart under this discovery, and the awful sentence, "Cursed is every one who continueth not in ALL THINGS which are written in the book of the law to do them," (Gal. iii. 10,) sounding in his ears, he gave vent to his feelings, and poured out in prayer before God his confession of utter unworthiness and total helplessness; and, with an earnestness never before experienced, he offered, from an agonized mind, the publican's prayer, "Lord, be merciful to me a sinner."

He had not yet any intimate religious friend to whom he could confide secrets of this nature; and his wife, although a seriously disposed and worthy woman, rejoicing in the improvement evident in her husband's temper and conduct, yet not understanding the subject of his distress, could not become to him a solid comforter. He continued therefore somewhat dejected, but gave diligent attention to the preaching of the gospel; and in the course of his attendance on public worship he heard sermons from the following, and similar texts of scripture. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) "Christ died for our sins, according to the scriptures." (1 Cor. xv. 3.) "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 21.) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) "Whosoever will, let him take of the water of life freely." (Rev. xxii. 17.) From these encouraging declarations, and from reading the contexts, he obtained, by the blessed influences of the Holy Spirit, knowledge of the way of justification by faith in the blood of a crucified Redeemer. His heart was soon enabled to praise him who bore the curse which himself deserved, and in doing this he found a rest of soul, of which, till then, he had no idea; and he determined, by the grace of God, that as Jesus Christ had *died* for his sin, so he would strive to *live* thenceforward a godly life to his Redeemer's praise.

With the deepest humility and self diffidence he then solemnly devoted

himself to God, and prayed with heartfelt earnestness, that he might be enabled to be watchful and prayerful, and to be kept from backsliding into the ways of sin and death. This was nearly the situation of his mind when he attended public worship at the Ark for the last time before going to sea.

The owner of the *Hope*, having launched a new vessel, promoted captain Adams to the command of her, and by his recommendation the *Hope* was put under the command of Newman. As she was ordered to take a general cargo for the Mediterranean, she lay some time in the London Dock, which was favourable for Captain Newman, who, with his wife and child, and his mate, (the late second mate,) a tractable hopeful young man, attended the Sabbath duties on board the Ark. The captain, having by his new practices become very serious, wished much to obtain a sober, and if he could, a religious ship's company. By constant attendance at the chapel, he had become acquainted with those gentlemen of the committee of the Port of London Society, who superintend there on the Lord's day. He applied to them to recommend some hands to him, and by careful inquiry into character, he had reason to hope that four of the six hands he shipped, were rather more than merely soberly inclined; and the other two were well recommended by former masters, as obedient, trusty, and skilful seamen.

Besides his own bible, which he now greatly prized and often read, Captain Newman purchased two of large print from the Merchant Seaman's Auxiliary Bible Society, (which, to aid sailors to obtain them, are sold at less than cost price,) intending one for general use in the cabin, and the other for the people. For the latter he had a box made and put up in the fore-castle, and had painted on the lid in large letters, *HOLY BIBLE*. As the hands he had shipped came on board, he observed with pleasure, that each brought a good and well supplied chest, a sure sign of a worthy sailor.

Thus all was promising, and the captain took leave of his wife and child with much composure. They had in prayer committed each other to the care of their Creator and Redeemer, and both knew that during their absence prayers would arise from each for the other. He left his owner and brokers with a sedate cheerfulness, but still with those sensations, which only those know who go to sea as masters for the first time.

On the Brig's arrival at Gravesend, the Merchant Seamen's Bible Society's boat, with Lieutenant Cox, came alongside. Captain Newman welcomed him on the deck, called all his hands aft to hear the society's message, and while he enjoyed secret delight in finding that the four seamen had each a bible of his own, he was not a little gratified at the willingness of the others to purchase a bible or a testament at the reduced prices, and he advanced them willingly the money they needed for the payment.

The *Hope* got into the Downs on a Thursday morning, and, the wind being easterly and the tide suiting, they sent the pilot on shore in a Deal boat, ran through the Downs, and by Sunday were clear of the Channel.

It was to this day which captain Newman had been long looking; the first Sunday at sea with the ship under his own command. He had soon after being seriously impressed with the importance of religion himself, felt that if ever he should command a ship, he ought to promote religion among those committed to his charge. The pleasures which he had found in social worship on shipboard, where the great majority of the congregation consisted of sailors, had quickened his desires of sanctifying the Sabbath at sea as well as on shore. He purposed to begin on the first Sabbath; but however much he felt it to be encouraging that his little crew were not of an ordinary cast, and that they would not object, yet there was a novelty to him in his attempt to conduct social worship in his cabin at sea, which he felt required a courageous resolution to carry into effect.

He had given an early intimation to his ship's company that he should expect the Sabbath day to be distinguished from other days; that he should

not exact any duty but that which should be indispensably necessary ; and had expressed his hope, that they would all remember the commandment of God, to sanctify the Sabbath, to keep it holy ; but still he felt that as commander *he must take the lead and show the example.*

When on board the floating chapel, he had observed that the psalms and hymns used by the congregation were at the end of a book published by the society for seamen, and called the "Seaman's Devotional Assistant," and that it was intended to assist the masters of merchant ships in carrying on the worship of God when at sea ; he had therefore purchased one of them. In perusing the preface, he found that the book had been written at the suggestion of a master of a merchant brig, who had felt just the difficulty which he himself was under on this subject, and was desirous of the assistance which this book purposed to supply, and which he so greatly needed. He joined fully in the conclusion, that it would be as profitable, as comforting to a ship master, to have around him those who fear God, and that it was his interest as well as his duty, to promote religion by every means in his power. This brought him to the determination, that as opportunity should be afforded, he would use his power and his influence for its attainment. And he now felt that the period for acting had arrived.

The agitation of his mind had caused him to awake very early, and as soon as the sun shone into his cabin he arose, desirous that his early and cleanly appearance might renew his hint to the ship's company. Before leaving his state-room he read the 139th Psalm, in order that his impressions of the Divine presence might be thereby deepened. He then recited the fourth commandment, and seriously prayed that God would ever incline his heart to keep it ; and kneeling down he thanked God for his many mercies, particularly for the everlasting gospel, and a well founded hope of eternal life ; committed his family, ship, and all his concerns to God, and implored direction and strength to fulfil the duties of this important day.

He found his heart lightened by this secret duty and his purposes strengthened. He then went on deck, and after the usual morning salutation to those on watch, he walked the quarter deck till nearly the breakfast hour, silently meditating upon his plan.—(*To be Continued.*)

CORRESPONDENCE.

EXTRACTS FROM LETTERS TO THE EDITOR.

Liverpool, Sept. 5, 1821.

I REJOICE to hear you are directing your attention to the improvement of the moral and religious condition of seamen. They have been shamefully neglected by the religious public hitherto ; and it will become us now, not only to pay them the attention to which they have the strongest claims, but to work up some of the arrears of debt we have incurred. A few friends have been striving here for three years past, or more, to bring the benevolence of the professing world to bear in their favour ; and I am not a little delighted to have to report, that these exertions now seem to promise the success we have long been toiling for.

A day and Sunday school have been established in the large room (formerly, I believe, the *ball room*) of the American hotel ; a master, regularly trained in one of our national schools, and who has been dismissed after seven years faithful services, from a school in the country, solely on account of his attachment to the gospel, has been engaged on a liberal salary, and has already about 110 to 120 pupils, mostly children of seamen. In the same room it is intended to have public

worship on the Lord's day, and at other times, when it cannot be conveniently maintained on shipboard.

The Rev. G. C. SMITH, of Penzance, has been invited to aid us in exciting the attention of seamen to their eternal interests; and for the last eight days, he has preached every evening, and on the Sabbath three times, to great numbers, in different stations, mostly on shipboard. I am told, that on Sabbath evening he had more than 4000 hearers! They showed great attention; and the Rev. Dr. Raffles, and other ministers who engaged in the other services, expressed themselves highly delighted with the scene before them.

The police have discovered the greatest desire to second our exertions; and the mayor has politely granted the use of the town-hall to the committee for Wednesday evening next, when a public meeting is intended to be held for the purpose of forming a "Seaman's Friend and Bethel Union Society," on the plan of those at London, Bristol, &c. The most encouraging circumstance of all, connected with these efforts, is, that the seamen seem grateful for the attention paid to their religious improvement, and really disposed to receive instruction, not merely without prejudice, but in the love of it. Truly they do seem a people prepared of the Lord.

From William Cooke, Esq. to the Editor.

London, 67 Great Prescott-street, August 20, 1821.

MY DEAR SIR,

I AM directed by the committee of the Port of London Society for promoting religion among seamen, to acknowledge your letter, and the packet of reports it contained, for both which, I assure you, the committee were exceedingly obliged.

As to our proceedings in this port, I need not add any further information to that contained in our report. Relying upon the kindness of Divine Providence, we go on in the work, and are privileged to witness its prosperity. Every year develops new facts tending to afford satisfaction, and by them many are encouraged to become coadjutors in the pleasing duty of directing the thoughts of our valuable seamen to the all-important concerns of eternity—to those subjects which tend to cheer and comfort them amidst their toils, and dangers, and sacrifices, and to prepare them for "that inheritance which is incorruptible, undefiled, and fadeth not away." To these subjects they were comparatively strangers—but the number of seamen who attend at the chapel on the Thames, the number who attend worship at other places, the influence of example and of association, and the efforts making in our out-ports, awaken the delightful anticipation, that amongst our seamen multitudes will be found, who may truly be designated "fellow heirs of eternal life." Whilst speaking of *our mariners*, do not infer that we feel less interested in the salvation of *yours*. It affords us the highest delight that your noble and distinguished exertions are continued, and have already been crowned with the best tokens of Divine sanction; nor shall we cease to pray that, upon you, as well as upon us, the unction of the Holy Spirit may unceasingly descend. We serve one Master, "who loved us and gave himself for us," and if he call us forth into active employment in his service, happy are we. Let us not be weary in well doing, for, assuredly, we shall reap if we faint not.

Were we ignorant how sin has perverted the human mind, we might be astonished that any rational being should feel a higher relish for the pleasures of a world that lieth in wickedness—pleasures which can but fascinate for a moment—which are always alloyed, and often ensure bitter pangs of retrospection, than for those pleasures which sweeten the season of prosperity—which invigorate both mind and body—which sustain the heart in time of sickness and adversity—which have the power to convert those dispensations of Providence which are esteemed by the world inimical to the interest of mankind, into some of their greatest blessings. In relation to a future state, this perversion of an immortal mind is yet more lamentable—with the monitors of death perpetually before their eyes—the grave perpetually open—intimations of their own frailty daily renewed—with the precarious tenor of human life, it would appear extraordinary that the bulk of mankind listen neither to the voice of admonition, nor entreaty, regard not the voice of Divine clemency and mercy, but run their career of sin, die in an unpardoned condition, and reap the awful recompense of their iniquity. But this perversion will exist until the heart be renewed; and may our united efforts be contributed, that some of our fellow men may be rescued from destruction. In reference to that field of labour to which this communication has more immediate allusion, it does appear that the labour has not been bestowed in vain. The soil, though uncultivated, is good—the seed is good; and I feel persuaded that the husbandmen will not weary. Already there are appearances of vegetation. The seed shall fertilize, and bud, and blossom. There will be first the blade, then the ear, and afterwards the full corn in the ear. We must persevere in our labours, waiting the early and the latter rain; and if it please the Lord of the harvest that this should become a fruitful field, what fragrance will it exhale! what advantage will it diffuse!

Begging you to present the kind remembrances of our committee to the members of your committee, and that you will accept the assurances of much christian regard,

I remain your friend and fellow labourer,
WILLIAM COOKE.

The Treasurer of the SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN IN THE PORT OF NEW-YORK, acknowledges the receipt of the following donations:—

From DANIEL METCALF, Esq. Lebanon, Connecticut,	\$ 100 00
From WILLIAM P. GREENE, Esq. Boston, Ms.	10 00
	<hr/> \$ 110 00

TO READERS AND CORRESPONDENTS.

It has been our design, for some time past, to lay before our readers, on the *first Saturday in every month*, a summary view of those political events, with which the interests of morality and religion are intimately connected. We disclaim all interference with party politics, and shall express our opinion of the conduct of public men, and the propriety of public measures, with a single eye to the glory of God, and the present and future happiness of our fellow men. The "*CIVIL RETROSPECT*," prepared for this number, and also several translations, and other articles, have been unavoidably deferred to our next. The obituary of DR. BOUDINOT will be inserted in our next.

"PHILO;" "Y. C.," and several other communications, are received.